

Glad Tidings

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*They walk with God whom none can shame
From trusting in His holy name;
Who looking for a glorious morn,
Shrink not before the tip of scorn,*

*They walk in light, in safety, peace,
Awaiting patiently release;
Turn from the world and take the cross
E'en though it be of life the loss.*

*Thus walked God's heroes of all times;
They walked with Him in faith sublime.
The world is but a passage way
Through which they reach the realms of day.*

—E. C. Pearson.

INNER IMPULSE

A common cause led nations of widely different ideologies to subordinate their differences and work together for the one objective, to win the war whatever else should present itself, to throw back the attack of the enemy and conquer him. It was understood to be a struggle for existence.

The atmospheric pressure in the world of international relationships has lessened (how much is questionable), and nations have time to notice their differences, and being conscious of them, to distrust those with differing principles and methods, whether rightfully or otherwise. If what we hear and read so much about these days is really true, the bombs that blasted Hiroshima and Nagasaki to rubble and whose use in tests on ships in Bikini Atoll focused the attention of the world on that geographic dot in the Pacific, are the main force holding together international relationships in certain quarters. The world holds its breath, so to speak, wondering whose trigger finger is going to get nervous and open fire—and the atomic war will be on with all the horror that advanced scientific research can devise in producing the age-long enemy of man—death—on a wholesale scale.

The impulse to agreement is gone. The need of concerted effort to survive is past (or is it?). Now nations can enjoy the luxury of power politics, international jockeying for position, advantage seeking, and entertaining suspicions of others. And the peoples of the world sit on the powder keg of present conditions so soon after the war for the freedoms has been won—including the freedom from fear.

Not so long ago it seemed that once the enemy had been defeated in war, the major problems of the world would be solved, that the passions and weakness of man had been cleansed by suffering, and understanding was to be born out of the pain of titanic struggle.

But the impulse is gone, and the picture has changed. Unity has crumbled beneath the weight of selfish interests. And that change of impulse that rules the course of nations is not something just to be reading about, it reaches into our lives without our inviting it to do so.

Speaking of impulse—that driving force within—that is what the Christian needs to keep his progress unimpeded by the obstacles and diversions that offer themselves to thwart the purpose of his service for his Lord. How sincere is his pledge to do his best always to glorify the Christ Who died to redeem his soul! How good are his intentions when he sets himself to live a life well pleasing unto God, and to be a witness anywhere and everywhere to the blessings of being a Christian! He meant it then and he means it now, only this being an all-out Christian is not as easy as it looks. Working for the Lord is a full-time job that fits in anywhere so long as that where is in the will of God for our lives. It mixes well with any labor or activity so long as it is honest and upright.

If the inner impulse to serve the Lord is present, nothing will stop a man in his daily march toward the glorious day of His appearing. If we can serve God because Christ lives and rules within the heart, victory is assured. We get and keep that inner impulse as we get and keep the Lord Jesus Christ within our hearts. Paul said, "For me to live is Christ," "Not I, but Christ liveth in me," and "Woe is me if I preach not the gospel." The impulse was within. Demas lost the impulse when he lost his greater love for Christ. Paul reported, "Demas hath left me, having loved this present world."

Jeremiah's purpose to hold his message within in order to save himself from persecution by unfriendly listeners, melted in the heat of the fire that burned within, as the word of God in his heart became too great a pressure for him to hold for long. He became "weary of forbearing." The nature of the prophet, the inner impulse, was too great to have him do otherwise than do the thing that was natural to the God-submitted nature.

The writer was thrilled within recent weeks during a visit to Bonneville Dam on the Columbia River. The turning of the turbines which generate power that lights the country around about for miles and turns the wheels of industry and traffic is very interesting. But the power within, the inner impulse that brings the Columbia River salmon back

from their haunts in the wide Pacific and has them rendezvous with nature at the place of their spawning in spite of great distance and great odds is thrilling and amazing. Each fish answers the call himself; each makes his own way back, back to reproduce their kind, and die—but back because it is in their make-up.

How they find that one river where they head landward from the vastness of the north Pacific, is a mystery; none seems to be equipped with navigation instruments to come in on a beam. Up the Columbia they go until they get to the dam. We are told there were some misgivings about their accepting the man-made means of getting above the dam. But when the fish ladders were completed, the fish in their homing season accepted the detour and then the shorter, more steeply graded rise by means of step-like rises over which a portion of the river is diverted. It means a rise of couple of feet every few feet against a swift current, but they come up, perhaps a mile, and at the last rise have to make a greater effort against the stream as the water spills over the first step in great force. If they come to the last rise and weary of the struggle, down they go, washed back by the stream. Some, instead of swimming against the torrent, hurl themselves out of the water several feet and onto the next water level. Only live, determined salmon get.

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THE CHRISTIAN CHALLENGE

by ERNEST S. WILLIAMS,

*General Superintendent of the Assemblies of God
(Preached at the camp meeting in St. Helena)*

A few years ago I had the privilege of being entertained overnight in the city of Bridgeport, Connecticut. The next morning, the mother in the home said, "If you would like to take just a little walk, you can see the graveplace of Fanny Crosby, the great song writer." And through the kindness of her suggestion and the guidance of her son, I went over to the cemetery. He did not know which path or road we should take; so we inquired of one who was looking after the ground. He directed us, saying, "You will find the burial place of Fanny Crosby over yonder." I looked for a large tombstone to have been erected to the memory of this saintly woman whose songs have blessed so many people.

After a time of looking, we stood before a beautiful high monument, a few feet from which stood a slender monument. On top of the slender monument, which reached up well into the heavens, was the image of a little man dressed in a black suit with long-tailed coat, and he had on a high-top hat. Of course it was all in metal on the monument. I was interested in those two monuments. On the larger one, I saw inscribed the name of Mr. Barnum, that great circus man. On the smaller one, smaller in circumference, I saw the name of him that had been made famous as a result of Barnum's circus days, the little man known as Tom Thumb. But where was the monument that marks the resting place of Fanny Crosby? We looked further, and after a little while we almost stumbled over what we were looking for. It was a little monument, and on it were these words, "Aunt Fanny—she has done what she could."

I was rather sad as I stood before that little marker, thinking it strange that the one who has blessed the world as that woman has, has no greater stone erected to her memory than that. But what of lasting benefit to the people of our country and of the world has Mr. Barnum or Tom Thumb produced, and what is going to be their eternal habitation and everlasting reward? And what

benefit for the people of our country and the world? And what is to be her everlasting reward? Eternity will answer those questions better than the present hour. If Jesus tarries, we know not where our bodies may be laid or whether or not we will have a tombstone at all, but that which is of greater consequence to our lives, one and all, is this, how have we lived in this world, and what contributions have we made to humanity, and what have we done to advance the kingdom of our Lord and Saviour Jesus Christ?

Of the several placards posted in this tabernacle, I can see but two from the platform. They are "Forward with Christ," and "World Invasion for Christ." Those are startling and remarkable mottoes. I trust that they will be taken by every one of us—Forward with Christ—Invasion for Christ. These mottoes indicate a soldier spirit. We have been living in a military hour, and we may be living in a military world. It has been said concerning the church of Jesus Christ, it is the church militant at the present time. That means "Onward Christian Soldiers marching as to war, with the cross of Jesus going on before." And after a little while we will lay down our armor and rest our careers and have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There is a Scripture that is the word of an old soldier, (2 Tim. 4:6). "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but unto all them also that love His appearing."

In the seventh chapter of the Book of Acts we read of the stoning of a saintly man of God. As the persecutors stoned him, the Bible says, they laid their garments down at the feet of a young man whose name was Saul. In the Book of Philemon we find the writer refers to himself as Paul, the aged. In Acts we have a description of him as Paul in his youth. In Philemon the

reference is Paul in his old age. Somewhere between youth and old age all of us are finding ourselves in this particular hour. Youth is wonderful, thrilling with vitality. It is like the beautiful springtime that in all of its activity gives great promise of fruitfulness in the days to come. In old age activities are coming to a close, but any one of us when we approach that time can do so walking in the footsteps of the one who declared, "I have fought a good fight; I have finished my course." It is a fight, and we are in the church militant, "wrestling not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In going forth in service for God, we face a contaminated world. But fight by the grace of God we may and we can.

On December 7, 1941, the United States was ruthlessly attacked by the Japanese invasion forces which seemed to have almost destroyed our Pacific Fleet in Pearl Harbor. The next day the President of our country made a radio address, which was undoubtedly carried by short wave to the shores of Japan. During the course of his remarks, he called the attention of the American people and of the world to the ruthless strike that had been made against the outposts of our country, and that as a result of that, Japan had thrown out the challenge and had provided a declaration of war. And he said, "I accept that challenge."

We have been told that conditions were such at that time, that had Japan followed up her initial attack of conquest, because of the lack of our military resources, she might have invaded the Pacific Coast, and we might have had war on our own shores. We were not properly prepared. Had we had a President who had said we had just as well give up the fight; we are not prepared; there is no need of further bloodshed; so let us enter into a treaty with the Japanese nation and recognize the fact of our defeat. Had he taken any such course, we would have said he is not worthy to be the Commander in Chief of our armed forces. But by the very fact that he rose courageously to the occasion and in a clear voice spoke for the people accepting that challenge something was put into the purpose of the population of the United States of

America and they rose as one individual to resist the enemy and defeat him.

If the church of Jesus Christ is going to go forward to accomplish what God wants it to accomplish against the forces of evil, we must, though at times we feel as if we are overwhelmed, be enabled to say by the help of God, "I accept that challenge." And may we undauntedly go forward in the advancement of the kingdom of our Lord and Saviour Jesus Christ.

Concerning the enlistment of the man of God about whom we have quoted from the Word of the Lord, it is noted that he was not always a soldier of Jesus Christ. At one time he was a strong opponent providing all of the opposition within his power. But after being arrested by the brightness of the light above the noonday sun and the voice of the Lord, Saul of Tarsus was converted when he cried, "Lord, what wilt thou have me to do?" And he became the Apostle Paul. The great starting point in every life that wants to be what God would have him to be is that time when he puts himself wholly into the hands of the Lord.

In Congress Hall in the city of Philadelphia there used to be depicted in oil paintings the history of our country. Among others there were pictures of Christopher Columbus, the Mayflower, of Virginia Dare, the first white child to be born on the shores of America, pictures of the War of Independence, and of that regrettable war, the war between the States. I liked to stand before the picture showing the meeting of Lee and Grant at the close of that war, meeting in all the stateliness of Lee's beautiful Virginia manhood and the gentility of his education and refinement of surroundings, and dressed in his great uniform, and a man not quite so stately dressed, in his blues. In the hand of Robert E. Lee is his sword which he is holding forth to present to General Grant, signifying the fact that he was surrendering the army of Virginia to the army of the Potomac. No effort was put forth by Grant to take the sword. As conqueror, he received it. Accompanying the picture were these words: "Let us be friends; America has met America. American blood has been shed copiously, but the hour has come for the fires of war to be extinguished. Let us be friends."

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CARRIE JUDD MONTGOMERY—A TRIBUTE

J. NARVER GORTNER

An address delivered at the funeral service of the late Carrie Judd Montgomery in the Christian and Missionary Alliance Tabernacle in Oakland, August 29, 1946.

Carrie Judd Montgomery was internationally and interdenominationally known, and loved, and honored. She did not belong exclusively to any particular section of the world or to any particular denomination. She belonged to the whole world in general, and to the Church of God in particular; and when I say the Church of God I do not mean any particular branch of the organized church; I mean that body of which Christ is the Head. One of the passages of Scripture she delighted to quote was this: "We are members of His body, of His flesh and of His bones."

But, while our sister did not belong exclusively to any particular branch of the organized church, she was a member of the organization that is known as the Christian and Missionary Alliance, and, at the same time, was one of the ordained ministers of the Assemblies of God. She has been connected with the Assemblies of God for many years. Our district records extend back to the year 1923. Sister Montgomery was enrolled as one of our ministers at that time. If she had joined the Methodist, the Presbyterian, or the Baptist Church, she would have ceased by virtue of such union, to be a minister of the Assemblies of God; but, since the Christian and Missionary Alliance is regarded as interdenominational in scope and character, it was possible for her to be identified with it, and at the same time continue to be affiliated with the Assemblies of God as one of our ministers. Her ministry, however, as I have already intimated, was too world-wide in its scope, and too interdenominational in its character, to confine her to the limits of any man-made society or organization. Through her books, and particularly, through her monthly publication, *TRIUMPHS OF FAITH*, which has gone regularly for more than half a century to every section of the inhabited globe, she has been known in every country on the face of the earth.

Sister Montgomery was no ordinary woman. She was a safe expositor of the Word of God, a ready platform speaker,

a clear thinker, and a poetess of marked ability. She was not just a verse-writer. There are many who write verses, but are not able to write poetry. A real poet or poetess writes because there is something inside that struggles for utterance and refuses to be held back from expression. David said, "while I was musing, the fire burned; then spake I with my tongue." His heart, he tells us, was hot within him (Ps. 39:3). Again he wrote, "My heart is inditing a good matter" (Ps. 45:1). The word rendered "is inditing" means "is bubbling up"; hence the rendering in the Revised Version, "My heart overfloweth with a goodly matter"; and Rotherham's rendering, "Overflowed hath my heart with an excellent theme." When the water in a spring bubbles up it overflows, flows out to bless the thirsty earth; and when there is a bubbling up from within the soul there flow out rivers of living water. This is real unction for service. And this our sister, as a poetess, knew. She wrote poetry before she consecrated her life to the Lord, and when she made the consecration she gave her talent to God, supposing that she would not be permitted to use it again. After the consecration had been made, God gave the talent back to her, and told her to use it in the service of the King. And this she did with a joyful heart. Her many beautiful poems bear witness to the fact that her talent was not only of unusual character but that it was invariably used in the service of the Lord "whose she was and whom she served."

Early in the days of this Latter Rain outpouring of the Spirit of God she received the baptism in the Holy Ghost with the evidence of speaking in other tongues as in Acts 2:4. I am aware of the fact that I am speaking in a church of the Christian and Missionary Alliance, but I am also aware of the fact that I have been asked to represent the Pentecostal people on this occasion, and that Sister Montgomery was one of the ordained ministers of the Assemblies of God. I am therefore taking the liberty to speak just as I should speak if this service were being held in one of our

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DEACON LEE'S OPINION

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no conversions for two or three years past.

"Now what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the churches are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eyes of this troubler in Zion; and taking courage, he asked: "Do you think Mr. B—— a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow, and, in a tone louder than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent unmov-

able man, and said, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We groaned because there was no revival while we were gossiping about, and criticizing, and crushing, instead of upholding by our efforts and our prayers, the instrument at whose hands we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of the gospel with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Then God came among us by His Spirit to show that He had blessed the labors of His dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson that 'he who toucheth one of His servants toucheth the apple of His eye.'

"I heard my former pastor was ill, and taking my oldest son with me, set out on a 25-mile ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—'He may be dying, and the sight of your face might add to his anguish!'

"'Had it come to this,' I said to myself, 'that the man whose labors had, through Christ, brought me into His fold; who had consoled my spirit in a terrible bereavement; and who had, till

designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not?

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! My pastor!' Then raising his white hand, he said in a deep impressive voice, 'Touch not Mine anointed, and do my prophets no harm.' He was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply, murmured as if in a troubled dream, was 'Touch not Mine anointed, and do My prophets no harm!'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine, she said: 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ was there in my dream, saying, 'Touch not Mine anointed, and do My prophets no harm!' These words followed me until I fully realized the esteem in which Christ holds those men (and women) who have given up all for His sake, and vowed to love them evermore for His sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man.'

"My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together.

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Here and There

ALBERT J. LEBECK, Field Reporter :: 2622 W Street :: Sacramento, California

ALAMO—Pastor W. A. Frazier reports that during the three-weeks revival campaign Evangelist S. G. Cox held in his church six were saved, six were filled with the Holy Ghost, six were baptized in water, and all enjoyed the meetings in which very good interest was manifest.

ALTURAS—The church has been enjoying the new records in Sunday school attendance since camp meeting time, and the folk are praising the Lord for outstanding healings and souls being saved almost every Sunday night. Plans for a new church building are progressing, and it is hoped that soon construction will be under way. George B. Anderson is the pastor.

ATWATER—Brother Orvill Painter, a presbyter from the Oklahoma District, began revival meetings for Pastor S. Albert Ogle on August 25.

BURNEY—The Shasta district fellowship meeting was held there August 12. Pastor Howard G. Davis reports the blessing of the Lord was enjoyed the entire day. Pastor George B. Anderson of Alturas was the speaker in the afternoon service. The evening speaker was Pastor Wm. C. Jones of Yreka.

CERES—Evangelist Walter H. Smith held a good campaign for Pastor E. L. Stewart in July.

COLUSA—Pastor Floyd Hoole and family spent their vacation in St. Helena—after camp meeting.

DALY CITY—There was good attendance and spiritual blessings in the Peninsula district fellowship meeting held there on August 12. The afternoon speaker was Brother Ralph C. Cobb, missionary to Africa. Pastor Raymond Murray of Santa Cruz was the evening speaker. Brother Cobb held meetings there that same week for several nights. The church has purchased two lots in the 6600 Block on Mission Street, and plans are going ahead for building a new church home. Vernon M. Murray is the pastor.

ESCALON—Brother Ovid Dillingham is supplying the pulpit during the vacation absence of Pastor A. Byron League.

GRASS VALLEY—Pastor W. A. McBride reports: "The Lord has been blessing in Grass Valley in a marked way. Church attendance has been good during the summer months, and the Sunday school has increased rather than decreased in attendance. It has been above the 100 mark for some time now. We attribute this to prayer and faithfulness on the part of Sunday school workers. Also the church building has just undergone some repair work and has been completely repainted on the exterior." Brother Oral Hart and Brother Reuben Wilson were the speakers at the fellowship meeting held there August 12.

HAYWARD—Brother Robert W. Pirtle has resigned as pastor.

LAKEPORT—Evangelists Don and Pete North held a two-weeks meeting recently, and all services were very well attended. Pastor S. S. Webster heartily recommends these young brothers, who are open for meetings.

LODI—David Don Rotz, assistant pastor, reports: "A four-day C.A. rally was conducted in Glad Tidings Temple, June 13 to 16 by Bob Carrington. A fine spirit prevailed and much good was accomplished. The series was concluded on Monday night with the North San Joaquin sectional C.A. rally." Mark A. Hinman is the pastor.

LOS BANOS—In reporting about the three-weeks revival meeting Evangelist Don K. Skaggs closed there on August 11, Pastor Maurice Contreras writes: "We had a full house practically every night, and many outsiders came and heard the gospel of our Lord. The outstanding result of the meeting was the conversion of three young people, two of them Roman Catholic boys. . . . We are happy to report that we now have four new C.A.'s added to our membership, these all being new converts. We have nine candidates for water baptism. Our church is moving on for God."

LOVELOCK, NEVADA—Brother Lyle W. Corsaw has resigned and has become the pastor in San Bruno. Brother Vernon Ragsdale, formerly in San Bruno is the new pastor in Lovelock.

LOWER LAKE—A new parsonage is now under construction. Sister Ella M. Beare is the pastor.

MANTECA—Brother Raymond Clapper has been chosen to be the new pastor, successor to Brother Vernon Klemm.

MARYSVILLE—Brother and Sister C. N. Owens held a good meeting for pastor J. W. Stovall in July. Work on the basement is now under way. Plans for the new church are progressing nicely.

OAKLAND (Calvary)—Rev. Waldron from Nebraska brought the afternoon message at the East Bay fellowship meeting held there August 5. The evening speaker was Pastor Paul Ferguson, new pastor in Alameda. V. Ernest Shores is the pastor of Calvary Temple.

OAKLAND (Grace)—Virgil and Edith Warens, artist-evangelists, held a campaign for Pastor Irving Ford in Grace Church from July 21 to August 2. Evangelist Don K. Skaggs will begin a meeting there Sept. 8.

OAKLAND (First Church)—Brother C. F. Ferguson has resigned as pastor.

OLIVEHURST—Brother C. C. Catledge is the new pastor, succeeding Brother Floyd T. Taylor. He began his ministry there August 18.

PACIFIC GROVE—While Pastor Ora Hart was away on vacation, Sisters Laura Steele and Frances Ferguson supplied the pulpit.

PATTERSON—Evangelist Paul Pipkin was the speaker at a recent South San Joaquin C.A. rally held there. Henry C. Vancil is the pastor.

PETALUMA—The North Bay section C.A. rally was held in Petaluma August 5. Brother Joseph Harper is the pastor.

REDWOOD CITY—Sisters Mildred Howard and Hazel Youngman were in charge of the church services for four weeks while Brother E. R. Gomes was away on vacation.

RICHMOND—A number were saved and filled with the Holy Ghost and several were healed in body during the revival campaign. Evangelist Lee Krupnick held for Pastor C. E. Persing from August 6 to 25.

RIPON—After serving as pastor for 20 months, during which time the Sunday school attendance reached 71, Brother E. S. Murray has resigned to return to Oklahoma to become the pastor of the church at Rutherford. He closed his ministry in Ripon on August 11.

SACRAMENTO—Brother Albert F. Gomes has resigned as pastor of the Portuguese-Spanish Mission and has moved to West Sacramento where he expects to open a gospel work. Brother John Gouveia is again the pastor of the Mission.

SALIDA—The North San Joaquin fellowship meeting held there August 5 was a good day of blessing and fellowship. Pastor A. Byron League, of Escalon, brought the afternoon message. Brother S. Albert Ogle, pastor in Atwater, was the speaker at the evening service which was held in the Maple Hall. The pastor is Dan Robinson.

SALINAS—The Coast Counties fellowship meeting was held in the Alisal Assembly of God on July 22. Louis E. Weston is the pastor.

SAN BRUNO—Vernon Ragsdale, who has been pastor for several months, has gone to be pastor of the church in Lovelock, Nevada. Brother Lyle W. Corsaw, who has just completed the new church building in Lovelock, has become the new pastor in San Bruno and is making plans to build a new church home for the assembly there.

SAN FRANCISCO (Calvary)—Evangelist L. W. Suter has been in good revival meetings with Pastor Homer Doyle since August 11.

SAN FRANCISCO (Glad Tidings)—Superintendent W. T. Gaston was the speaker at the morning and evening services on Sunday August 18, the Sunday Pastor L. R. Keys' vacation caused him to be absent. Brother Frederick H. Squires, from England, was the speaker for four nights of special services held in the temple August 20 to 23.

SAN FRANCISCO (Sunset)—Brother Eric Johnson has resigned as pastor. Brother August A. Anderson, from E. St. Louis, Illinois, will become the new pastor September 29.

SAUSALITO—An old-time fellowship meeting was held in the Presbyterian Church

on August 19 as the North Bay churches gathered for their fellowship meeting. The afternoon speaker was James Baker, soon to go to China as a missionary, and the evening speaker was Joseph Harper, pastor in Petaluma. Carl F. Wilhite is pastor.

SEBASTOPOL—Pastor J. L. Jeffrey reports: "We have just closed a three-weeks revival meeting with the Blair Trio. God's blessing was with us to save and baptize with the Holy Ghost large crowds. The closing night folk had to stand because of the crowd, and our Sunday school reached a new high, up to 226. We thank God from Whom all blessings flow.

ST. HELENA—Evangelist Jack White is now in revival meetings in the campground church. R. C. Fulmer is the pastor.

STIRLING CITY—Pastor Wm. T. Scott of Oroville, the district presbyter, was the guest speaker at a special gathering of the Stirling City C.A.'s on the occasion of a banquet given by the losing side in a local contest to the winning side. The evening of fellowship, music, and enjoying the Word of God, was a special blessing to all who attended. Rosie Dawson is the C.A. president. The pastor is Glenn D. Akers.

WEED—A number were saved during the two weeks of revival meetings Evangelist L. W. Suter held for Pastor H. W. Brown recently. The Sunday school attendance went to a new high since the beginning of the war, reaching 127. Brother Suter is one of Springfield's Sunday school representatives and is experienced in helping Sunday school workers. He is highly recommended by Pastor Brown for both evangelistic and Sunday school meetings. Sister Cora Brown is now in Weed working in the Sunday school department establishing home Bible classes and working in the development of the new Sunday school program.

WHITEHORN—Several were saved and the Sunday school attendance increased during the revival meetings Evangelists Pete and Don North held for Pastor C. V. Hummel in early August.

WILLITS—An evangelistic campaign is now in progress with David Slankard and Joe Prettyman as evangelists. Brother L. F. Wilson is the pastor.

New Arrivals

A son, David William, was born to Brother and Sister Errett G. Barber in Lucerne, Lake County, on July 18.

Brother and Sister M. Homer Thompson are the happy parents of a daughter, Marsha June, born August 20. Brother Thompson is assistant pastor to Brother A. A. Wilson in Kansas City, Mo.

Brother and Sister Leonard H. Rogers welcomed a son into their home on August 21. His name is John Stanley.

Personal Mention

Brother J. C. SNYDER, formerly pastor in Tuolumne, has been holding revival meetings in Missouri in recent weeks.

* * *

Brother and Sister R. R. CARMICHAEL were camp meeting speakers in the South Dakota District in July. Ralph Carmichael was the camp speaker for the youth camp that followed the regular camp meeting.

* * *

Brother PAUL E. RADLEY has been preaching in Canada during the summer. They were in the city of Peterboro, Ontario, for four weeks, and in Ottawa for two weeks.

* * *

Sisters KAY LEHTO and IDA SUNDQUIST, half of the former Light Bearers Quartette, have been holding evangelistic meetings this summer in South Dakota and in Minnesota.

* * *

Brother and Sister J. W. SANDLIN have been holding meetings in Texas the past month.

* * *

Evangelist STANLEY McPHERSON recently held a tent meeting in Kansas City for Brother A. A. Wilson. His meetings are taking him into Iowa, Oklahoma, New Jersey and Florida.

* * *

Brother DOYL ADAMS is in evangelistic work in Oklahoma. He recently held a campaign for Brother GILBERT EWING (formerly of Hiway City) in Putnam, Oklahoma.

* * *

Brother VERNON L. KLEMIN and family, formerly in Manteca, have moved to Woodburn, Oregon.

* * *

Evangelists JULIA PETERSON and RUTH BERTENSHAW are in evangelistic work in Iowa at the present time. They have held campaigns in several assemblies in that state.

* * *

Brother E. C. LAGMAY and his Filipino evangelistic team are still busy in the Middle West in evangelistic meetings. Their preaching and music have been an attraction that has brought good crowds together in tents and churches in communities where they have ministered.

Has God's Word Its Rightful Place?

I rose early.

I started to read my Bible.

The morning paper thumped on the front porch just then.

I scanned the headlines and settled on the comic page.

I *must* read my Bible.

Oh, oh, seven-thirty, and time for the news broadcast.

Breakfast to get—John must have his meals on time.

Schooltime. "There, there, Mary, run along now, or you'll be late."

Dishwashing. Oh, dear, sweeping and cleaning; always so much to do.

Sewing, darning. These children—how careless they are!

The mailman. *Ladies' Home Journal*, and a continued story.

My, my, got so interested I missed that radio program.

Lunch time, and here comes Mary. "Dear child, Mother's been so busy this morning. Can you eat a cold lunch today?"

"Yes, dear, meet Mother in town and help me do a little shopping. We'll come home with Daddy."

"You know, John, I promised Smiths we'd be over a while after supper."

Oh, hum; eleven o'clock. Didn't think we'd stay so late.

Must get to bed.

Oh, here's my Bible.

I'm just dead for sleep.

G'night.

Palestinian Paradox

Palestine is the only country where there are explicit anti-Jewish laws.

Palestine is the only country where, of all peoples in the world, Hebrews alone are forbidden entry.

In Palestine, Hebrews may live and trade in only one zone—which is less than two per cent of its territory.

Hebrews have been arrested for sounding the traditional ram's horn (Shofar) at the Wailing Wall, or for singing Hativah, the national anthem.

In Palestine, even the Bible is censored when quoted in the Hebrew press.

At first glance these statements appear to be unbelievable, but according to *The Answer*, the White Paper of the British Government actually discriminates against the Hebrews in these ways in order to appease the Arabs.

—Hebrew Christian Witness.



W. T. GASTON, *Superintendent*
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The Dist

DISTRICT OFFICE

1475 E

The Work of the Ministry

By THE SUPERINTENDENT

Overcoming Our Handicaps

When I speak of overcoming handicaps I am not unmindful of the fact that some of God's honored servants labor under handicaps that they cannot overcome—situations that lie far out beyond their power to change or improve. But faith and courage can provide the drive to carry through in spite of tremendous odds. Our late President battled his way to the White House on crutches four times in succession.

"If you learn to be useful and keep busy, no handicap can keep you down." This is the challenging philosophy of a blind Spanish lady living here in San Francisco, who is proving in actual experience that a woman can live in perpetual darkness and scatter sunshine to untold thousands.

There is always the possibility that what we regard as a very great handicap may by the grace of God turn out to be a blessing in disguise. Fanny Crosby, in spite of life-long blindness, progressed farther in sainthood and service than millions of seeing folk who sing her hymns in the churches. It is very probable that her tremendous physical handicap was responsible in some measure for the great contribution which she made to the worship of the church.

Paul's "thorn in the flesh" is another case in point. We are not told very much about that particular thorn against which he so earnestly prayed, but it is evident that Paul considered it a very great handicap until the Lord said to him "it is in weakness that my power is fully known" (2 Cor. 12:9) Moffatt. What a lesson for Paul—and for us. Human weakness will ever be the perfect conductor of divine strength. The story is climaxed by one of those literary crescendos for which the apostle is famous, "Most gladly therefore will I glory in my infirmities that the power of Christ might rest upon me."

Now for some general remarks bearing upon certain handicaps about which some of us could and should take definite militant action. It is the obvious duty of Christians in general and of ministers in particular to exploit every possible means of rising above those things that limit and circumscribe their usefulness. If perchance this little dissertation should fall into the hands of someone who is utterly unaware of any need for overcoming anything, he will of course read no further. However he should be told that this infantile and unrealistic attitude is in itself a most serious handicap.

I was much impressed by something our General Superintendent said in our recent camp meeting concerning a certain man of his acquaintance and his call to the ministry. This fellow's education had been sadly neglected, but apparently this had given him little concern through the years. But when he was gloriously saved and the urge to bear the words of life to the people began to stir within him, he bought a spelling book and a dictionary and got busy learning how to properly use his own mother tongue, with the happy result that he became an outstanding minister of the gospel.

Church history is replete with such examples. When a certain Gypsy lad was converted many years ago, there was born in his heart a great desire to learn and to improve his station in life. There was little, indeed, in his surroundings to fan the fires of aspiration. Very few in the Gypsy camp could read or were even concerned with such matters, but young Gypsy Smith was determined. It is said that he would solicit the stragglers on the streets to assist him, and together they would spell out and read the street signs. Today his name is famous throughout the Christian world. Few men have struggled from such

depths of poverty and ignorance to such heights of sustained usefulness. Few men have had a better command of language or made better use of words than this colorful self-cultured evangelist from a Gypsy camp in England.

The carpenter must know his tools and how to use them in building and fitting his materials together. The minister must work with words, and it should be crystal clear that a limited vocabulary will mean a limited ministry. What can be said for the individual who is thus handicapped but will do nothing about it? Sanctified intelligence will affirm that everyone who aspires to deliver God's message to the people should do his utmost to acquire skill in using the language of the people to whom he would convey the saving gospel. It is difficult to excuse carelessness in the carpenter whose workmanship advertises his lack of skill, or the mechanic whose bungling leaves you stranded on the desert. But who can excuse carelessness when the eternal interests of God and the people are involved?

An unpleasant voice is a great handicap to the ministry of Christ. I have sometimes thought that we ministers should be forced to listen occasionally to our own transcribed voices. Not long ago I sat on the platform to listen to a minister for the first time. The dear fellow let out a shriek on the very first word that set us gripping our seats. He held on to that exasperating note until the final flourish. The sermon might have been a masterpiece in composition, but there was too much discomfort to note what he was saying. Of course, this is an extreme example, yet it carries a message. We are not all equipped by nature with a charming musical voice, and yet most everyone has a voice range that is pleasing to listen to. We should learn to major in that key. If strong feeling makes one want to scream, he should refrain. We should not sacrifice strong feeling on the altar of pleasing

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platitudes, but we should learn to put strong feeling in a tone range that will not wear out the saints.

A speaking habit that is hard to understand is a definite handicap. It is easy to take the attitude that if we are hard to follow, it is up to the audience to work harder at the job of listening, but this is a grave error. We should aim to bring the good news in words easy to be understood. If we run our words together, or if we have what is generally called a brogue, this should have our attention until the defect is overcome. We read that Demosthenes overcame a serious impediment to become the most famous of the Greek orators. He would walk on the beach and practice speaking with pebbles in his mouth. I am not so sure of his method, but my hat is off to his determination. Bud Robinson, the great Southern evangelist, had two strikes against him when he began his ministry. He stuttered profusely and had a pronounced lisp, but Brother Bud, as he was later affectionately called, slowly but surely triumphed over what many would have regarded an insurmountable handicap. Large audiences throughout the States were charmed and stirred by his voice. The slight lisp that remained with him to the last seemed to enhance rather than mitigate against his ministry.

Fully conscious of my own limitations, I now approach the delicate but very important matter of pulpit manners. All of the minister's success as a leader of the people does not spring from his ability in handling the Scriptures, nor yet from his knack in handling an audience. Much, indeed, depends on the way he handles himself. A manner that is not in keeping with dignity and good taste or that appears disconcerted or insincere will certainly raise a barrier between the preacher and his audience. It is said of Patrick Henry, pleading for a client, "his very manner in rising to his feet and his attitude before the court were themselves eloquence which

made me for a moment believe, in spite of the damning evidence, that the accused was innocent."

Regarding the actual preaching manner, only the most general suggestions will be attempted here, and even these should be considered rather elastic. A stiff starchy manner is not generally appreciated even by starchy folk. On the other hand, a frenzied gesticulating manner will seem out of place and disconcerting to the average listener. A certain preacher of my acquaintance developed a pronounced fidgety, prancing manner that severely taxed the endurance of his flock. Though a college man of mature years, he seemed utterly unconscious of his distracting manner. The end of the story could be stated in few words. He soon wore out the carpet and his own welcome.

I think our greatest problem is in learning to be our natural selves, quickened and made dynamic by the ever blessed Spirit. The main thing is to have a message from God and feel it. The minister who is not moved by his own message is not apt to move others by attractive manners. Gradual balanced progress in thought and emphasis is the unquestioned ideal. To attempt by voice or manner to put big emphasis on tiny thoughts will result in tragic failure, but no one can find fault with that warm animation that flows naturally from the anointed message. When the message gets hot and the thoughts weighty, the most natural thing to do is to let go the reserves of voice and manner.

In conclusion, may I attempt a condensed re-statement in a figure of speech. We should begin in the temperate zone and move consistently toward the torrid. It would, of course, be bad form to begin in the torrid zone and end up in the frigid.

The real secret of prayer is secret prayer.

Schedule of Fellowship Meetings

Sept. 2—Galt, Klamath, Westwood
9—Los Gatos, Upper Lake,
Yuba City
16—Hiway City
23—Hollister
30—Redding
Oct. 7—Briceland (Whitehorn),
Sonora

With the Lord

Brother John Morley, one of our licensed ministers, went to be with the Lord on July 27. Brother Morley, who was 28 years of age, died of infantile paralysis while with his mother in Los Angeles. We extend Christian love and sympathy to Sister Morley in this loss of her son.

* * *

Brother Harvey Wagner, missionary to China, who had become quite well known among us while out here on the Coast at the language school in Berkeley and through his activities in taking a leading part in the daily missionary program during the 1945 camp meeting, was called home to be with his Lord on July 29 in Atlanta, Georgia. He was taken violently ill while preaching in the Sunday morning service. After a severe illness of one week, he succumbed to an infection of the pancreas. His last words were "It's wonderful," and with face aglow went on to be with the Lord. He leaves, besides his wife, who intends to carry on as a missionary to China, one son, Paul, 12 years old. Our sympathy and prayers will go with Sister Wagner and Paul.

Direct, control, suggest, this day

All I design to do or say,
That all my powers, all their might,
In Thy sole glory may unite.—T.K.

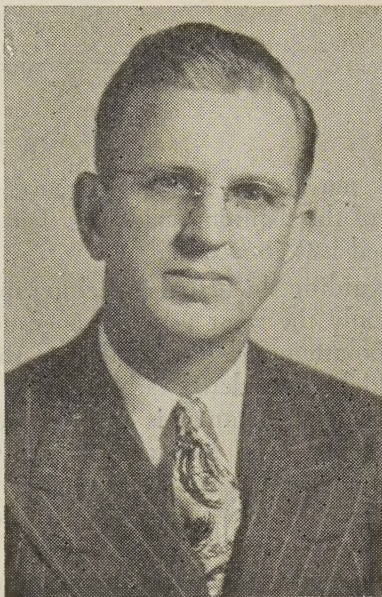
Introducing . . .

THE PRESBYTER OF THE NORTH SACRAMENTO DISTRICT

Brother William T. Scott was born in Missouri to Christian parents. His mother was filled with the Holy Ghost in 1910. The same year in which the Lord called her home to Himself, in 1924, he came west to Twin Falls, Idaho, and in 1925 came to Oroville where he met Miss Inez Graves. In 1928 he and the young lady were married, and she, being a Pentecostal believer, led him back to his mother's religion.

In 1931 he was saved in the Oroville Assembly where he is now the pastor. In 1932 he was filled with the Holy Ghost and was baptized in the Feather River in Oroville. He served as young people's president, and later was elected to be a deacon of the church. Beginning to feel the call of God upon his soul to preach the gospel, he began to do evangelistic work as the Lord opened the doors for his ministry, and preached in Buhl, Idaho, and in Branson, Missouri.

Some time later he returned to Oroville, took a secular job, and settled down until as he says, "bitter fruits of disobedience came quickly." Adding: "In May 1936 I took down with rheumatic fever. I lost the use of my legs and arms. By June I was unable to move, and had lost weight from 185 pounds to 125 pounds. The Lord gave me a vision while I was so sick. I thought moving day had come, and I was in the presence of the Lord. I said to Jesus, 'I am ready to go, but I hate to leave my wife and son, Gene.' Then the vision of heaven left me and I was taken to a Broadway. I saw people drifting down this broad road and saw the end. Demons were chained to the gates of eternal darkness. I heard cries and praying. I cried out, O Lord, save, save,



William T. Scott

save! This vision left me, and I saw myself walking up a narrow trail with the Bible in my hand. I looked happy and well again, and I heard the voice of Jesus say, 'Preach My Word, I will heal thee.'

"I was taken to St. Helena that year to the camp meeting and God healed me."

He began evangelistic work again in 1937, and in 1938 was called to be the pastor of the church in Live Oak. He resigned the Live Oak church in 1941 to enter the evangelistic field again, but in June the same year he was called to be pastor of the assembly in Gridley. In March of this year he resigned the pastorate in Gridley to accept the call to be pastor of the church in Oroville, his home church. Reports are that a very good work is being done there and the Lord is blessing the efforts and labors of Brother and Sister Scott. Sister Scott

is a licensed minister and works side by side with her husband in all his work of the ministry in the assembly.

Brother Scott was chosen in the spring of 1945 by his fellow ministers in his sub-district to be their presbyter. He has shown himself faithful and co-operative and is doing a good work in that phase of his ministry also.

Very real to him in his personal experience are the opening words of the 103rd Psalm—"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases."

Deacon Lee

(Continued from page 5)

When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."

—Florida Christian Advocate.

Impulse

(Continued from page 2)

to the upper steps of the ladder, but they must keep pressing on, nothing daunted by hardships or hurdle. The inner impulse keeps their noses pointed to their destination, and hard swimming and high hurling of themselves over barriers get them through. Humans stand on the sidelines and cheer as they make it over the last step and to more quiet water which will permit them to get up to the natural stream where they are heading. Appreciation of effort and achievement under difficulty brings out the sportsmanship in any bystander as he cheers for the successful finny creature obeying the impulse within him.

If every Christian could as diligently be about his purpose of serving his Lord and heading for his eternal destiny in victory as do those fish, what a spectacle would be the church in the eyes of men and angels.

—M.M.

O! learn that it is only by the lowly
The paths of peace are trod;
If thou wouldst keep thy garments white
and holy,
Walk humbly with thy God.



Assembly
of
God
Church
in
Oroville



Christ's Ambassadors

ROBERT CARRINGTON, *President*, 4141 Fourth Ave., Sacramento PAUL H. PIPKIN, *Vice-President*, 260 Main St., Watsonville
WESLEY P. STEELBERG, *Secretary-Treasurer*, P.O. Box 401, San Leandro, California

ARE YOU ENTHUSIASTIC FOR CHRIST?

by WES STEELBERG

Many reports of great C.A. rallies have reached our ears of late. It is a source of genuine joy to our hearts when we hear of C.A. groups and districts that are really enthusiastic for the cause of our Lord Jesus Christ.

If you lack enthusiasm in your C.A. group, don't merely bemoan the fact and resolutely sit down on the job and let things slide by. If your group is not really "up and at 'em," it should present a real challenge to you personally to do something about it. Enthusiasm is contagious. If you get all "fired up" in your soul, and your testimony rings out with the tone of genuine joy within, others will either be spurred to getting a new grip on God, or else they will envy you to the point of finding out the source of your victory and joy.

There's nothing much worse, however, than worked-up enthusiasm—with nothing real on the inside. Don't ever be satisfied with this. If you can't be honestly enthusiastic, don't by any means try to work it up. But on the other hand, if you've really got something to be enthusiastic about—don't hold it in—let others know about it!

There's one sure way of having something to be enthusiastic about, and that is keeping the long-distance lines between heaven and your soul always open. C.A.'s, there's just no substitute for prayer. How is your prayer life?

Or do you even have one? Be enthusiastic in your praying, and it will be reflected in your living.

I remember being amused at the prayer of a colored preacher some years ago, but in thinking back to his prayer I have been persuaded that he really had something there. He really was enthusiastic in his praying. He prayed, "O Lawd, gib dy serbant juss now—de eyes ob de eagle, and de wisdom ob de owl; conneck his soul wid de Gospel telefoam ob de cenral skies; luminate his brow wid love fo de people; turpentine his 'magination; grease his lips wid 'possum oil; loose his tounge wid de sledge hammer ob dy power; lectrify his brain wid de lightnin' of dy Word—put perpetual motion in his arms, fill him full of de dynamite ob dy glory; 'noint him all over wid de kerosine ob dy salvation—and SET HIM ON FIRE!"

Let's get out of the rut of the docile humdrum sort of service to the Master. Attempt big things for God! Many of our young people today try to excuse themselves with the statement, "I don't know what to do—to be enthusiastic!" That's a mighty puny excuse to say the least; for take that same excuse-maker to a picnic or a ball game and he goes wild with enthusiasm. Employ a little of that spirit of exuberance when you're talking about, or serving Jesus!

If it is really your nature to be un-

moved emotionally by anything, then spend a little more time in contact with Christ, seeking some heaven-sent enthusiasm.

If all of your acquaintances were questioned about your zeal and enthusiasm for the Lord, would their answer be, "Enthusiastic is what they aren't!" If so, let's get busy in prayer and change their tune.

Possibilities

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller can sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

A mechanic can take material worth \$5 and make an article worth \$50—that is skill.

An artist can take a 50c piece of canvas, paint a picture on it and make it worth \$1,000—that is art.

God can take a worthless, sinful life, wash it in the Blood of Christ, put His Spirit in it and make it a blessing to humanity—that is salvation.

—Selected.

It seems that a flying rumor never has any trouble making a landing.

Give Till It Hurts

Let's Go Over the Top

Attention C.A.'s

October 6, 1946

Our Goal for '46 Is \$5,000

Is

Received So Far \$1,894.30

SPEED-THE-LIGHT SUNDAY

More Information Coming

Let's Go, C.A.'s

OUR FOREIGN MISSIONARIES

Gold Coast, British West Africa

Brother and Sister Harold Lehmann write an interesting letter of the country in which they are laboring and of the gospel work there.

Our Assemblies of God Mission is now opening missions in the three largest cities of Gold Coast. Accra, the capital and head of all Government agencies; at Takoradi, a seaport that boasts of harbor facilities, where all our ocean freight lands; and at Kumasi, 170 miles inland, the railhead and equally distant from Takerodi and Accra, and the center through which all traffic moves north to our section of the Colony. These are modern cities, Accra being quite outstanding.

You could come to any of these cities and never know you had arrived in Africa. Haiti, Trinidad, Paramaribo, and such islands as we visited after leaving the States, are peopled with the colored race, considerably mixed with other nationalities, to be sure, but still colored, and living in cities with running water, lights and "square houses." As in Africa, they carry balanced loads on their heads, strap the babies pick-a-pack as they move through the markets buying fish, meat, and meal in the open. In fact, these cities with their open sewers, ridiculously old lorries, white-uniformed police, beautiful new shining automobiles with liveried chauffeurs, bucket toilets, and running water, gorgeous African-owned homes and hovels with a family to one room, wigged magistrates and naked children, dinner jackets and cover-cloths, all make such contradictions in one's mind, that after a while one wonders just where he really is.

However, there is no doubt where you are after you leave Kumasi and start north. House construction; women carrying water pots on their heads; the gradual elimination of clothing; the roads; the foot travel; the donkeys and the sheep; the beggars and famine-stricken people; the idiots, made so by sleeping sickness; and the naked and unattended around every market place; the flies; the lean, hungry dogs; the fields; the tall, tall bush grass; the absence of lumber or trees for timber; the multiplied languages—all testify that you are now in Africa. AND IT IS VERY DARK. There are no church spires as in the

coastal cities, no visible schools. Three hospitals (but only one doctor) in the whole vast area covering hundreds of square miles and peopled with thousands of disease-ridden, ignorant, darkened souls.

The large Konkomba Tribe, adjoining our own work among the Dagomba Tribe, has never had a missionary nor a dispensary. They are the most honorable and most industrious people of Gold Coast. When all other peoples are starving, these people live and furnish seed to the adjoining tribes for the next season. They are strong, both men and women. In most of the tribes, the women and children are oftentimes very weak and sickly. The Chief Commissioner has asked on two different occasions that our mission go in and open a work among these neglected people. Very recently the Governor of all Gold Coast, while on a tour through the Northern Territories, visited our station at Yenda and stated that if our mission is not able to do something for them very soon, he would call on the White Father Mission (Catholic) or some other to come in and take over. You can see the marvelous opportunity and the responsibility which rests upon us on this field. Join us in prayer for them.

Near Tamale, eight miles out, there is a village of about 2500 inhabitants that have never heard the gospel. One of their head men spoke to one of our Christian boys, the leader of our little group in a neighboring village, and said that they would like for us to come. The place is not accessible by auto, for there is a large lake that throws itself across the old road, and a dam and spillway have been built. We decided to visit the place; so we took bicycles on our first trip. The reception was quite enthusiastic; so we promised to return the next week. This time we tried the Jeep. We reached the lake, skirted the outside of the dam, threw it into compound low and four-wheel drive, moved like a tank on the edge of the canal, across the stone bed, and crawled up the other side. Even I could not believe it. I shouted hallelujah, and kicked it into high and crossed the old corn fields and through raw brush higher than my head, and in twenty minutes drove into the village, to the amazement of everyone.

As we came in, a man stood in the center of the village awaiting us. He said, "I have stood now for two hours awaiting your coming. All week your words have burned in my heart. I want to know Jesus." He was the first Christian. Since then I do not know how many have accepted. Three weeks later, 27 openly renounced their fetishes. The chiefs and witch doctors are furious, but still they come. Last week my assistant pastor sent word that two of the village elders had openly accepted Christ, and in addition there were three elderly women.

Mr. Sampong, our native pastor at Tamale, is a real soul winner and personal worker. He would be so thankful for your prayers. Since the work has opened up in Accra, several have come clear out here to tell how they have been converted in their own homes. In Takoradi one man received the baptism before the services were formally opened. In Kumasi, after the first service, conviction was so strong that five men stayed with the native pastor for five hours—going home at 1:30 in the morning. One of them returned before six o'clock the next morning and prayed through to God.

The end is not yet. The work is great. The laborers are few. Our greatest need is for native workers. There are a number who are just waiting to be trained. It will be our happy privilege and responsibility to conduct a special course of study for our present staff of English-speaking native pastors during August and September. The preparation for the course has taken never less than six hours of study daily over a period of time. Now that this has been completed, we wish that you would stand with us in prayer that the time spent will be a great profit in preparing the workers for a wide ministry in the colony. Many of us feel that it is only by the native worker telling the message to his own people, that it can ever be told. There just aren't enough missionaries, nor can there be; there are too many people.

We need and want your prayers for us and our "black sheep," His "other sheep."

Peru, South America

From the land of the Inca, Brother and Sister Frank Isensee, Jr., write of their arrival on the field.

"We are thrilled to be serving our Master on the foreign mission field. We rejoice in the blessings of the Lord.

"After a most interesting trip through the Panama Canal, we arrived at Calleo, Peru, March 10. We were heartily received by the brethren in Lima and enjoyed a precious time of fellowship there. We stayed in Lima for just six days. After prayer and consultation with the brethren there, it was felt by all that we should work with Brother and Sister Hall in Arequipa, a city of 100,000 people, who have never had the full gospel message. This city is situated high in the Andes Mountains, at an altitude of 8,000 feet, nestled at the foot of a tremendous extinct volcanic peak. There are other beautiful mountains surrounding the city of Arequipa, to the northwest, the north, and east. How we do praise and adore our Lord for the beauties of His handiwork. But most of all we do exalt the Lord for His handiwork in the souls of men and women here who have accepted Him as their Saviour!

"We have been privileged already to see men and women born into the faith. Oh, the joy to see a new convert with the glow of the Lord upon his face! One would not have to look the second time at one young man to see that there had been a wonderful transformation in his heart. We watched him as he made his way to and from the church proudly carrying his Bible. At the end of the year he is returning to the city where his parents live to show them the way of salvation.

"One Thursday evening after the service had been dismissed, three Catholic young people entered our church. After reading the Scripture mottoes, they accepted the Lord. As far as we know now they are going on with the Lord. Our first Sunday evening here seven made their way to the altar to accept the Lord's salvation. It is a great joy to see these people surrender their lives to the Master."

Brazil

Brother and Sister Bernhard Johnson are carrying on their busy program ministering the gospel to many different places in the region in which they are laboring. A portion of a letter recently received follows:

"Since last writing you we have covered a large territory taking this glorious gospel to many places. To our satisfac-

tion and joy we have had the great privilege of seeing many sinners kneel at the foot of the old rugged cross where they found rest and peace in Christ.

"The battles are great sometimes, but the victories are greater. . . . We have had the joy of conducting meetings in our larger Pentecostal churches here, street meetings in large and small towns, on farms, in villages, highways, byways, in little mud shacks, and in some well-to-do homes; preaching to the lowest as well as the highest, preaching to people from all walks of life. They all need Christ. . . . We are glad to report that there are still hungry hearts anxious to hear the Word of Life, and not only to hear, but also to accept Him as Saviour. Our hearts are stirred when we see the multitudes in need and so few workers to help. Pray that the Lord will raise up more workers here in Brazil and send more missionaries.

"In Alfenas, though the enemy has tried hard to destroy the work, the believers in one accord have prayed and won the victory. The work is growing every day. Those who are saved receive the baptism according to Acts 2:4 inside of a few days. We are happy to let you know that the temple is under construction, and by the help of the Lord we plan to have the dedication in September. About the same time we are to have the first baptismal service in Machado.

"We have great joy and satisfaction every time we go to Carmo de Rio Claro. They have no worker there, but praise the Lord, there is a faithful happy group of saints who gather each night at the meeting hall to sing and pray and read the Word, edifying one another in the Spirit. We would like to arrange a worker for them, but until now the finances have not permitted. It takes \$25 a month for a worker now as everything has gone up so much in price and we already have four workers that we are supporting."

They write of the blessings of the Lord upon several other places where they minister, and add "the doors are wide open for the gospel. The Pentecostal fire is burning . . . good meetings and good results . . . many Bibles, Testaments and Gospels have been sold, and every place invites us to return."

Too many sermons have much description with no prescription.

Samoa Islands—W. G. Winkelman

Mrs. Winkelman and I were saved and filled with the Holy Spirit in the old Glad Tidings mission, 1536 Ellis Street, San Francisco, and we attended Glad Tidings Bible Institute from 1919 to 1921. While in training, God called us to the Samoan Islands as missionaries. After we graduated from the Bible school, we labored in Northern California. For about five years the Lord graciously blessed our efforts in pioneering and also in pastoral work. In the spring of 1926 we set sail for Samoa, the land of our adoption. One day, while waiting on God to supply the need, we received a check through the mail for \$400. This more than covered our fare and our hearts were filled with praise and thanksgiving to Him, the One Who has promised to supply all our need.

We went to work as soon as we landed in Samoa, as the young people can understand the English language. We had an interpreter for the older Samoans. God confirmed His word with signs following and many were healed miraculously by our Great Physician. One boy, who was crippled and had to be carried by his parents, was healed. Another boy, who could not walk, was made to walk. The news that there was a white missionary who was praying for the sick, went to the different villages. One day a chief came to us and asked us to come to his village about four miles away "to make church in his house." This meant that we would be forced to walk eight miles about twice a week, but we praised God for the opportunity to preach the gospel. There seemed to be no results for many months and it was very discouraging at times. But we continued to work and one day the light finally broke into the chief's heart and he was saved. He wanted to do something for his Lord so he invited an old man to the meetings. After a short time he and his wife were saved, and this old man was also healed of broken ribs.

In one village we had a Bible class of about forty young people who were very eager to study the Word of God. One young man, who was a boy of twelve when he first came to us, is a native worker today. Shortly after he attended our meetings he went to another Island to attend school. He married a young lady there and they came back to Tutuila and worked with our native

preacher there. We are praying for support for this young man and his wife. Will you please pray for them?

When we went back this last time in 1941, we saw fruit of our first years of labor in the field. One half-caste Samoan was wonderfully saved and healed. We held meetings in this village when we first went to Samoa and this half-caste Samoan was very indifferent to the gospel but it was through the healing of his little boy that he became interested in the Word of God.

While we were home on our second furlough, we asked the saints to pray that God would raise up native workers and He answered that prayer by sending a native whose name was "Tavake." Tavake was confined in the hospital with a sore on his leg that would not heal. One day a voice spoke to him and said, "Tavake, tonight at ten o'clock you are going to die." He also had a vision of hell. His wife, who was a Christian, was by his bedside, and he said to her, "You must pray for me. I am going to die and go to hell." He watched the clock very closely and a few minutes before ten o'clock he began to pray. He remembered that at one time he had heard that "God is love and that He had lengthened Hezekiah's life fifteen years." So he continued to pray, "God, if you will give me life I will serve you the rest of my days." God spoke to him and said, "Tavake, I have given you life, preach my gospel." So he was saved and called to preach. He would call the natives together in the early morning and again at night to minister to them before they had anything to eat. They came from villages far and near and would crowd into the native station to listen attentively to the gospel. We have seen them sitting outside in the rain, listening to the Word. Tavake prayed for the sick and received great results. Before he prayed for sick persons he would tell them that they needed to get a clean heart first, and unless they were very sick he would keep them at his station to minister to them and then pray for their sick bodies. He called his station "Pe tese fou," meaning "New Bethesda." At the end of the two weeks they had to give God a thank offering before they went home to their village.

There are two High Chiefs that are interested in the gospel. One of them is the District Governor of the eastern

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Quiet and Lonely at the Bible Institute But Not for Long

There is a great contrast between vacation days and school days in Glad Tidings Bible Institute. When school is on the halls are filled with students with their happy faces and ringing voices. From late September to June it is a crowded, busy place, with the exception of the brief vacation periods during holidays and between semesters. But during the summer it is a place of utter desolation, at least, it seems so for a few weeks after the students have gone. Many of the rooms are empty, for they have to be renovated and kept ready for the return of the students.

The Bible Institute is still a busy place, however, for those staff members who stay through the summer. During this brief season many, many things must be done to prepare for the fall semester. There is correspondence with scores and scores of students and prospective students to be handled.

The school staff is thankful for the fine enrollment which it has for that important date, September 23. If room can possibly be made there will be 75 to 100 new faces in the classrooms this time, and we are afraid that there will be many more sad faces, sad because they did not send in their applications in time.

Many are asking when the school is going to move. That question cannot be answered yet. But it does seem quite certain that it will be right here for another full school term. We are hoping that God will make it possible to move to better quarters some time next year. We wish that you would pray that God shall bless and guide us in this matter.

Quite a number of veterans will be among the ranks of the students this year. There have been a few during the last two semesters, but now there will be many. The school is grateful to these men who have served their country well, and now we desire, under God, to serve them well in helping them to prepare for the mighty spiritual conflict which is ever upon the true church of God. We are looking forward to that joyous time

when these halls, dormitory, prayer-room, dining room, classrooms, and auditorium shall again resound with the happy voices of spiritual, consecrated young people.

ORVILLE C. SMITH, *Registrar.*

Alumnitems

It won't be long now. Soon the first issue of our new Alumni paper will go to press. It has taken quite a lot of work and planning to get this thing under way, and the end is not yet. Some of you know that this paper is to be published quarterly and that it will be given free to all of the members of the Alumni Association who are on our list. Is your name written there? Do you know an alumnus whose address we do not have? Quick, grab a postcard and write that name and address down and send it in. You have heard this before, but we have felt that it was necessary to keep pounding away in order to get a fairly complete list before we could send out the paper.

Do you wonder how we can give the paper free? There are two reasons. One is because some have been liberal in their giving toward this. We received a generous offering at our last annual meeting, after a very inspiring message from Brother Melvin on the possibilities of Alumni Action. L. R. Keys, pastor of Glad Tidings Temple, has promised us ten dollars a month until the thing gets under way and becomes more independent. It was decided, also, at our recent meeting that the dues should be one dollar per year. It is easier to slip a dollar into an envelope and mail it than it is a coin, and it is a lot more help to the cause. If you haven't paid any dues recently, you can give this forthcoming publication a boost right now.

Since it is to be a quarterly paper, the first issue will be for the last quarter of this year, i.e. October, November, and December. You will probably receive it about the first of October. Please pray that God will make this effort successful in every way.

ORVILLE C. SMITH, *Secretary.*

Carrie Judd Montgomery

(Continued from page 4)

own churches. When the news came away back in 1906 that God was pouring out His Spirit in Los Angeles, and that many were being baptized in the Holy Ghost just as the disciples were baptized at the beginning, George Montgomery, Sister Montgomery's husband, went down to investigate. He came back with a glowing report. He was fully persuaded that what he had seen and heard was of God. But Sister Montgomery was cautious. She wanted all that God had for her, but at the same time she wanted to be sure that she was moving in the will of God. What was taking place was being denounced by some as fanaticism, and she did not want to be a fanatic. So she hesitated. Later she made a trip to the eastern part of the country, and there she became intimately acquainted with one who had received this baptism, and she became fully persuaded that what her friend had was of the Lord. It was not long until she was seeking this divine fulness for herself, and they who seek, if they seek with earnest hearts, do not seek in vain. She was filled with the Spirit; she received the baptism in the Holy Ghost, and what she received was according to the original pattern; for about two hours she spoke with other tongues, as the Spirit gave her utterance, and in her autobiography, *UNDER HIS WINGS*, she has told us that she apparently spoke in two or three different languages.

As a natural result of her having received the baptism in the Spirit according to the original pattern, our sister became a firm believer that speaking in other tongues is the initial physical evidence of the baptism in the Holy Ghost. She stood firmly for this tenet of our faith. She did not regard it as a tenet to be carnally contended for, or to be carnally rejected or set aside, but rather to be prayerfully considered, and without prejudice studied, in the white light of God's Word, under the direct guidance of the Holy Spirit concerning whom Jesus said, "He shall guide you into all truth."

I first met Sister Montgomery at the camp meeting at Cazadero in 1914. She invited me to a waiting meeting in her cottage there, and it was at Cazadero on the last day of that never-to-be-for-

gotten camp meeting that I received the baptism in the Spirit. Had it not been for Sister Montgomery it may be that my voice this day would be the voice of a Methodist preacher, not the voice of a Pentecostal minister, or, rather, that you would not be hearing my voice at all, for I should not be here.

Chrysostom once said, "The Virgin Mary was very highly favored, and many a woman has said, 'Would that I might have a character like hers!' You can have such a character as she had. When she was told by the angel that she was to become the mother of the Messiah, she bowed her head and said, 'Behold the handmaid of the Lord; be it unto me according to thy word.' She yielded to the will of the Lord; she was willing to be what God wanted her to be, and to this end she wholly consecrated herself. The path in which she walked was the path of obedience. And this is a path that is wide enough for us all to walk in. Walk in it as Mary walked in it, and you will be blessed in your sphere of favour as Mary was blessed in hers."

Missions

(Continued from page 14)

group of the Samoan Islands. He has asked us to come to these islands, which are about 62 miles from where we are stationed. The interest has grown and the doors are open, but where are the workers? Who will say, "Here am I, send me"?

We would like you to pray that God will give us a mighty outpouring of His Holy Spirit. Also that He will enable us to build a mission station.

Next Wars Fought With Atomic Rockets

Lieutenant General James H. Doolittle asserting planes now building "will fly very shortly" at speeds approaching 1,000 miles per hour, has forecast that "the air weapons of the future" would be atomic-propelled, long-range stratosphere rockets speeding faster than sound—probably with atom-bomb warheads.

"Pilotless, wingless, gyro-stabilized, rocket-propelled air weapons already have achieved speeds of around 2,500 miles per hour, and we may anticipate that the air weapons of the future will also be radio controlled and radar directed."

Challenge

(Continued from page 4)

The Apostle Paul was endued for the task to which he was called. He was endued with the Holy Ghost from on high, and was also given the Word of the Living God. Clothed with the unction of Holy Spirit power, and with the sword of the Spirit in his hand, he went forth conquering and to conquer. And God is enduing men and women today with divine unction and has given unto us the entire Bible, and we are admonished as was Timothy by the Apostle, "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching." He also said, "The time will come when they will not endure sound doctrine." We are in the midst of those days, but thank God for the privilege of going forward.

Let us not overlook the endurance of this man of God. He said, "I have been in hunger and in thirst, in cold and in nakedness. I have been in perils of waters, in perils of robbers, in perils among the heathen, in perils among my own countrymen . . . and (even) in perils among false brethren." But in the midst of it all he could declare, "I press toward the mark for the prize of the high calling of God in Christ Jesus." In the realm of human beings and in the realm of the kingdom of God, you are going to have to press if you are going to go through.

The blessings and the sufferings, too, that became a portion of the life of the Apostle Paul, come as a result of enlisting in an invasion for our Lord Jesus Christ. Satan has thrown out the challenge, that great challenge of unbelief, unbelief in God, unbelief in miracles, unbelief in the Word of the Lord, unbelief in restraint of any divine law, and the world is going after it.

And here we are, God's only means of meeting the challenge of the hour, men and women redeemed by divine grace. Will we meet the challenge? Having such an example before us as the saintly Apostle Paul, will we take God's place for us? God helping us, we can, and at the close of life it can be said of us, he has done what he could. We will have contributed something of lasting benefit to others and glory to our Lord.

Current Signs

A DIGEST OF CURRENT EVENTS BY ALBERT J. LEBECK

Rockets To Be Sent to Moon

Army air force guided-missile experts said recently that they expect to be able to shoot a rocket to the moon within 18 months.

Interplanetary travel, they declared, is probable within 30 years.

Major P. C. Calhoun, head of the guided-missile branch, said he expects to travel to the moon and back "within my lifetime."

He states the army does not plan to send a rocket to the moon until it can be certain it will land safely. He said the rocket will be equipped with automatic devices to send radar signals back to earth, giving information about conditions there.—(Sacramento Bee)

Navy Plans Pilotless Planes, Faster Than Sound, for Future

The navy said that its research program had in immediate prospect the development of pilotless aircraft capable of carrying atomic bombs at supersonic speeds up to several thousand miles per hour "with no help from human hands or brains."

Trouble Brewing in the Middle East

President Truman warned in his Army Day speech that "International rivalry in the near and middle east, if permitted to get out of hand, might suddenly erupt into conflict."

The Anglo-American Committee's "Palestine Report" to the British and American governments is "unsatisfactory both to world Jewry and to the Arabs." Jews, of course, approve the recommendation to admit into Palestine "100,000 displaced persons of their race." But an Arab spokesman in Jerusalem is quoted as saying that his people "would fight the newcomers like the British prepared to battle a German invasion." Not only are Jews and Arabs locking horns there—so are Russia and Great Britain and the United States, with the United States siding in with Great Britain. The Arabs of Palestine and the Near East have appealed to Moscow for help for they feel that

Great Britain and the United States are "ganging up" on them. This is all very interesting to Bible students, in view of Ezekiel, chapters 37 and 38. It is very significant that international interests and clashes are gravitating toward the Near East. It sobers one to think that the Battle of Armageddon will be fought in the Near East!

The Inevitable Clash

As relentlessly as the unfolding of a plot in a radio drama, the Anglo-American bloc is being driven into eventual war with the Russian bloc. "Not only is Russia steadily building up a Soviet bloc reaching across Europe and Asia—she is today in a fair way to dominate the whole of Europe and Asia—but every utterance of Soviet leaders indicates (1) the Kremlin has little or no faith in the United Nations, and (2) it intends to make the Russian bloc into the most powerful military force the world has ever seen."

"A Confused, Defeated World"

Gen. Curtis E. LeMay says the world faces another war in which he predicts five distinct moves in any enemy attack:

(1) Atomic land mines and bombs, planted by saboteurs, would explode to start the conflict. (2) A shattering rain of guided atomic missiles would destroy principal industrial areas. (3) Fleets of man-piloted weapons would complete the job of destruction. (4) Then occupation troops would arrive, perhaps in aerial vehicles. (5) Finally, surface forces would reach the already-beaten nations with supplies and long-range rehabilitation equipment.

Future War Production

From reliable sources the following information has been received:—

Army-Navy are stepping up all plans for industrial preparedness, to have "the arsenal of democracy" in constant readiness for rearming.

Donald Nelson of WPB has been called back to Washington to help in a program to get industry to be alert for any future war production. There will

be experimental contracts to manufacturers, and trial runs, and other schemes designed as "practicing" for sudden war production.

The Government wants to know what plants can do in the event of a war—to be ready to go the next time.

There's no secret about the preparations—there's no hush-hush. They will be advertised to the whole world.

Stiff stand against further Russian expansion HAS been taken. U.S. and Britain have already told Russia, diplomatically, of this stand. Germany is the stake—but not being talked at peace conference. The struggle for Germany is expected to last 5 years. And so meanwhile the industrial preparedness here at home is an American 5-year plan.

The peace conference from day to day shows more clearly the split, and relations between Russian and U.S.-Britain are expected to get worse. It is power politics on a huge scale. We are in it up to our necks.

Jail Too Small for All Arrests

245 arrests were made in 48 hours, from 8 a.m. Saturday until 8 a.m. Monday morning recently in Sacramento. Most of the arrests were for intoxication. The city jail became so crowded that the downtown officers were instructed to arrest for intoxication only those who were unconscious or getting into trouble.

Sheriff Don Cox declared that "present indications are that Sacramento County will have a serious crime wave next winter. The County jail and road camp are overcrowded." He said crime normally increases 25 per cent during the winter months but he expects the increase next winter to be at least 35 per cent over the current situation.

He continues, "I have never seen the crime situation in Sacramento County as high in the summer as it is right now, and indications are we can expect the worst crime increase next winter that the county has ever seen."

Juvenile Delinquency

Officer Frank H. Gessner, in charge of the Juvenile Division, reported that 90 per cent of the juveniles taken into custody have no social or religious affiliations, and stated the delinquency of the majority can be traced to improper home conditions.

Experience is what you generally get when you are looking for something else.